

Equal Ballance:

WHEREIN

The Ministers and Churches of the

ANABAPTISTS (so called) are truly weighed:

AND

By a just and lawful tryal (according to their own confession , whereunto the Scripture of truth bears witness) they are fully proved, and clearly manifested to be neither Ministers nor Churches of Jesus Christ, but in very many particulars they appear in a great measure to differ from them.

And therefore the Worship, Ordinances, Administrations and practices which they follow and plead for, is not the Worship, Ordinances, Administrations, or Commands of the true God, or of Jesus Christ, but their own inventions, and the imaginations of their own hearts, and the Ordinances of the Man of Sin, who is exalted in them above all that is called God.

Being an ANSWER to a Libel published by (or in the behalf of) *Thomas Collier*, entitled, *The Hypocrisie and Falshood of Thomas Salthouse discovered, a noted Quaker; in Vindication of a former Book written by Thomas Collier*. Wherein he hath falsely and wickedly affirmed, *That the Ministers and Churches of the Anabaptists (so called) are, and may be Ministers and Churches of Jesus Christ, and their Ordinances the Ordinances of Christ, notwithstanding their great abominations and apparent iniquities confess by themselves in their Epistle from Tiverton*. In which said Libel the unnamed Author hath also uttered several other lyes and false Accusations against the Innocent, which he hath wickedly devised in the dark Chamber of his Imagery.

Written by a Lover of the Truth, *Robert Waffield*.

Rev. 2. 9 I know the blasphemy of them which say they are Jews, and are not, but do lye, and are of the Synagogue of Satan.

2 Cor. 11. 13. Such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ.

LONDON, Printed for *Thomas Simmons*, at the Bull and Mouth near Aldersgate, 1655.

Legend of the Blue Island

WHEREIN

is contained a true and faithful relation of the adventures of a certain knight, who was called Sir Lancelot du Lac, and of the many marvels that befell him in his journey to the Holy Land, and of the love that he bore to a certain lady, who was called Guinevere, the wife of King Arthur, and of the many other things that are worthy of remembrance.

Written by a lover of the said knight, and of the many marvels that befell him in his journey to the Holy Land, and of the love that he bore to a certain lady, who was called Guinevere, the wife of King Arthur, and of the many other things that are worthy of remembrance.

AN. EQUAL
BALLANCE!
 WHEREIN

The Ministers and Churches of
 of the *Anabaptists*; (so called) are truly
 weighed, &c.



Although many are risen up in this Age and Generation, and are joined in confederacy to make war with the Lamb and his followers, who hath both with Tongue and Pen set themselves to oppose, gain-say, and resist the Truth, and to raise all manner of false reports and slanders which their wicked hearts can imagine to cast upon it, and upon those who in sincerity of heart walk in it, thereby to affright the ignorant, and deceive the simple, lest they should turn from their wickedness, and be converted, and be healed; and so even shut the Kingdom of heaven against men, neither entring in themselves, nor suffer those to go in that would; yet amongst them all I have not observed any more desperately wicked, and notoriously impudent, then the forementioned Author hath manifested himself in a sheet of Paper, as one indeed past feeling, given up to a reprobate mind, as if his conscience were double feared, or as one that cannot blush vvhhen he hath done vvickedly; neither is it pleasant to me to meddle vvith such noysom stuff, or the foame of such an unclean spirit, vvho like the raging sea, casts up mire and dirt, even foaming out his ovvn shame; but having considered the said Paper, and finding it stufed vvith such notorious lyes, and abominable falsehoods, and in particular, one most horrible false Accusation, to vvich I shall speak more particularly in its proper place, and knowing it meet that such a forger of lyes should not be hid, nor pass vvithout

without rebuke, and also that the truth might be cleared from those false aspersions cast upon it; and in love and tenderness towards them who are at present deceived by the lyes and by the lightness of those who usurp Authority over them, by whom their hands are strengthened in wickedness, so that they cannot return from the evil of their wayes, that they might come to see the gross hypocrisie and palpable deceit of those by whom they are now led captive, and so come to be redeemed out of the snares of the Devil, and come to hear the voice of the true Shepherd, and particularly to discover to them the impudency and wickedness of the said Author, who hath most maliciously (with his venomous Asp-poysoned tongue, struck at the innocent, and under lyes and falsehoods hath endeavoured to hide and cover himself in the absence of *Thomas Salthouse*: For the Truth's vindication I was constrained to write something in answer to it; and although the Author hath so maliciously and wickedly slandered and reproached *Thomas Salthouse* and others, in his said Paper, yet I shall not make it my work to vindicate Persons, but Truth, which is chiefly my aim and end in this undertaking; and in clearing the truth from those false Aspersions, Reproaches, Lyes and Slanders, which the said Author hath cast upon it, the innocency of those at whom in particular he strikes will not onely be clearly vindicated, but also his own folly and wickedness be fully manifested; who (probably to hide himself from the light) hath refused to subscribe his Name to his Paper, which renders it in the esteem of all people of understanding, to be of no credit, and to be reputed as a slanderous Libel. His main work in his Paper (wherein he hath so wickedly and impudently slandered and falsely accused the innocent) seems to be a Vindication of *Thomas Collier*; and though he hath not named himself, yet by his Work he hath manifested himself to be in the same nature with *T.C.* if not in the same person; for whoever hath viewed the Writings of *T.C.* especially those in which he hath set himself to resist and speak evil of the Truth, and the right wayes of God, namely, his *Dialogue*, his *Looking-Glasse*, (so called) his Answer to *T.S.* his *Epistle*, &c. compared with this sheet of Paper,

might

might almost conclude by the method which he follows, That this also is his Work; for impudency and lyes are the strength of his Arguments, and his own affirmations offered for proof of his Assertions, when it is but the same lye told over again; onely this last seems to come forth with more impudency then the former, as if he had now poured forth some of the very bottom and dregs of that wickedness of which the other was the froth and the scum.

Now the Author having concealed his Name, I could not direct a particular Answer to him, and therefore (by advice of some Friends) drew up this following Paper to make public inquiry after him, and to that end caused it to be posted in several Market Towns in the County of Somerset:

FOrasmuch as there lately came to our view a certain printed Paper, entitled; The Hypocrisie and Falshood of Thomas Salthouse discovered, a noted Quaker, containing in it many lyes and false assertions, and published in the Vindication of Thomas Collier, as by the Contents thereof appears. And whereas the Author, hereof being (as we have just cause to think) conscious of his own guilt in publishing such lyes and falshoods, and to hide himself from the reproof of truth, and shame due to such a worker of darkness, hath refused to own it by subscribing his Name: These are therefore to give notice, That if the Author thereof hath not concealed his Name for these or the like reasons, let him manifest the contrary by discovering his Name to any one of the Subscribers, that so a particular Answer may be directed to him, some of us being concerned therein particularly, and in the meantime there is no rational man hath ground to credit that which the Author himself appears not to own.

Jasper Batt, John Dando, Robert Walt-
John Collins, William Beaton, feild,

But as yet the Author hath not discovered his Name to any one of us, and therefore I shall proceed to speak something in answer to his Paper, and so let it go abroad to find out the unnamed Author.

And first he saith (as the Title of his Paper) *The hypocrisie*

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(4)
and falshood of T.S. discovered, a noted Quaker, manifested in a pretended line of true Judgement.

To which I answer, Thou hast plainly discovered thy self to be the hypocrite, though under falshood thou hast endeavoured to hide thy self, and the Truths asserted by T.S. stands over thee, and his Judgement is according to Truth, as will more evidently appear when the filth and dirt which thou hast endeavoured to cast upon it, is wiped away. And this is one of thy marks whereby thou art known to be an hypocrite, in that thou hast slandered and reproached persons and Principles publicly in print, and then (lest thy Wickedness should be discovered, & thy lyes and falshoods be turned upon thee) like the Thief or the Murderer which are afraid of the light, thou hast endeavoured to hide thy self by refusing to subscribe thy Name in token of owning thy Work.

Thou sayest, *The abominable hypocrisse and falshood manifested in T.S. his pretended Line of true Judgement, occasioned thee to let it lye for some time by thee, &c.*

I say, Thou speakest great swelling words of vanity, thereby to allure those who live with thee in Error, crying out of the hypocrisse & falshood of T.S. but is it not strange to hear one in whom abomination reigns, to cry out of abomination in others? And to hear a Hypocrite cry out of Hypocrisse, and a lyar to cry out of falshood? But by so doing, he that is indeed the notorious lyar, and the abominable hypocrite, may have hopes to pass undiscovered.

Thou sayest, *Yet for Truth's sake, and for the sakes of poor souls, thou wilt give a very brief touch in a sheet of Paper, &c.*

To which I say, It is not thy pretences will hide thee, the light hath discovered thee, and thy unclean spirit, and thy fruits doth manifest thee to all who have an eye open to see thee; and though thou pretend a care for truth & poor souls, yet thou art found to be one of Truth's greatest Enemies, and one that labours to keep souls in blindness and ignorance; and by this Work of wickedness thou hast endeavoured to touch the Lord's Anointed, and to harm his Prophets, for which the Lord will reprove thee in the day of account, which is near at hand.

Thou

329

Thou reiteste some of T.S. his words in the Title Page of his Book, where he saith, *The exaltation of the Spiritual Man with his Ordinances and Administrations, above the Man of Sin, with the weak and unprofitable Ordinances that doth not make the comers thereunto perfect.* Which sound, wholesome Words of his, thou goest about most wickedly to pervert, and his plain and honest intention most falsely and hypocritically to interpret, saying, *The Spiritual Man must be the light within, their own fancy and imagination which they perswade all to follow, and Jesus Christ crucified, raised and ascended, and made Lord and Christ, he must be the man of sin.*

Truly if thou hadst not (as it were) a brow of Brasse, thou wouldst blush, and even tremble to utter such blasphemous words as these; Didst thou never think to give an account for these (with other thy hard ungodly) speeches, which in the pride of thy heart thou hast uttered forth? Thou accusest T.S. in thy Paper for Hypocrisie and wretched perverting: Now let all sober-minded people judge whether thou be not manifestly guilty of that evil which thou falsely chargest upon him: But because there is some words of truth mixed with thy unclean filthy language, though it comes out of a polluted Vessel, I shall separate it from the rest, and when the Jewel is taken out of the Swine's snout, the remainder may be bundled up for the fire.

Thou saist, *The Spiritual Man must be the light within:* To which I say, The Spiritual Man is light, and the light of Christ is spiritual, and the Spiritual Man is within, even the hidden man of the heart; and he that knows not this Spiritual Man living in him, is not a Member of the Church of Christ, and he in whom the Spiritual Man lives, doth thereby mortifie the deeds of the flesh, and his mortal body comes to be quickened by the Spirit which dwelleth in him, and hereby he is made a member of the Church of Christ, and no otherwise, and comes to partake of his Ordinances, and knows his Administrations, and so comes to be exalted above the Man of Sin, and stands over all the beggarly rudiments, and traditional invented Will-Worships, set up in the imagination which doth not purifie the heart, nor purge the conscience

(16)
science from dead works, nor give victory over the World, and so makes not the comers thereunto, or practisers of them perfect, but perisheth with the using; and this is not fancy nor imagination, but sound and wholesome Doctrine, according to the Scripture of truth; neither do we at any time perswade any to follow their own fancies & imaginations, as thou most wickedly and falsely chargest us, but it is Christ the true light, the Spiritual Man, who leads out of darkness all that follow him, and from every vain imagination; it is him alone that we exhort all men to obey and follow.

And the reason that thou givest why Jesus Christ crucified, raised, and ascended, &c. must be the Man of Sin, is, Because (thou sayest) it is his Ordinances you follow and plead for according to the Scriptures. Thou sayest, You own Jesus Christ crucified, and justification by Faith in his blood, which Faith purifies the heart, (though you confess that abomination reigns in your souls, and that iniquity is apparently written on your fore-heads, and that you are drawing it with cords of vanity) and Baptism with Water after believing, and Church-fellowship in breaking of Bread, and Prayer, &c. and this thou sayest *T. S.* calls the Ordinances of the Man of Sin, which is another most abominable falshood charged upon him: When? Or, where did he ever call Justification by Faith in the blood of Christ, Baptism, breaking of Bread, and Prayer, &c. which are Ordinances of Christ; the Ordinances of the Man of Sin? Thou hast made a great outcry of the hypocrisie and falshood of *T. S.* doubling it over to, four times in thy title page, and yet before thou concludest the same page, how manifestly and publikely dost thou play the hypocrite with him, in drawing such a damnable Conclusion from his Words, and most wickedly and falsely to accuse him, saying, *He calls the Ordinances of Christ, the Ordinances of the man of sin*; when at the utmost it is but the deceit of thy own wicked heart, and not his words nor intentions; as may evidently appear to any who have but the least measure of honesty to judge.

But what though you in a hypocritical manner, according to the vain and foolish imaginations of your dark hearts, have

have fancied to your selves a Worship in your Wills, and practise things in imitation of others, which you say you plead for, and follow, and call Ordinances of Christ, because the Scripture declares that such things were practised by those who were thereto led by the Spirit of God, though you from that Spirit are erred; and saith the Scripture is your Rule, must it therefore follow, that T S. doth account Jesus Christ crucified, &c. to be the Man of Sin, and his Ordinances, the Ordinances of the Man of Sin? Oh wicked and damnable Conclusion drawn from such an Argument? Thou tells of the *Quaker's* Logick; surely this may truly be call'd the Devil's Logick; for greater Wickedness, and more horrible iniquity I believe never dropped from the Pen of any one that pretends to plead for, and follow Ordinances of Christ; but it is not your professing the Name of Christ, or professing Justification by Faith in his Blood, or practising things by imitation, and calling it the Ordinances of Christ, that will avail you any thing, whilst the Man of Sin bears rule, and is exalted in you; for notwithstanding your profession, whilst sin doth reign in you, all that you practise is but the Ordinances of the Man of Sin, and those Ordinances are weak and unprofitable, and can never make the comers thereunto (or the practisers of them) perfect; and in this state the Spiritual Man, which is Christ, you know not, neither of his Ordinances which are spiritual, can you partake; for this I affirm, That the Ordinances of Christ, which are spiritual, are onely used and practised in the Church of Christ, and amongst the Saints, and not elsevwhere; and for any other to say that they either follow them, or plead for them, I say they are intruders into those things vvhich they have not seen, and are talking of those things vvhich belongs not to them, neither vvere they ever intended or ordained for such to practise; and it vwill be said to all such, *Who hath required these things at your hands?* And therefore notwithstanding your profession, and your great boasting of the Ordinances of Christ, except it may appear that you are the Church of Christ, and that his Spirit leads you to; (and guides you in) the practise of those things, they are not the Ordinances of Christ to you, but a Worship

set up in your wils, in imitation of others who were thereunto led by the spirit of God; for he that hath not the spirit of Christ to lead him and guide him, is none of his, and then no member of his Church, & such cannot partake of his Ordinances. And he that hath received that spirit, is thereby made a Member of the Church of Christ, and by it led and guided into all truth, and so into the practise of those Ordinances of Christ that are spiritual; and this is agreeable with (and according to) the Scriptures of truth; and therefore I say, except it may appear that you are Members of the church of Christ, and led and guided by his spirit in the exercise & performance of those things which you practise, & which you call Ordinances of Christ, all that you do, is but imitation at the most; and notwithstanding your boasting of the Ordinances of Christ; and that it is his Ordinances you plead for, and follow, yet it will appear to be but will-worship, and voluntary humility, and the foolish inventions and imaginations of your own hearts, which will never make the comers thereunto perfect; and so your Faith (of which you speak) will appear to be vain, and as (by your own confession it appears) it hath not, so it will not purifie your hearts, nor give you victory over the world, but you will stil remain in your sins, and the Law stil have dominion over you; & if you are not Members of that church whereof Christ is the Head, and so Members of his body, and that his spirit leads you to (and guides you in) your Worship and your Practise, then you are of the Synagogue of Satan, and so the man of sin is exalted in you above all that is called God, and his voice you obey, and his servants you are, and his Ordinances you practise, and him you worship, and of the true God, and his Worship, and the true Christ, and his Ordinances, you are ignorant; and therefore you shall be tryed whether you are the church of Christ or not, or wherein you differ from them; and thereby it will appear what those Ordinances are, and whose they are, which you say you follow and plead for; & here in you shall have just measure, for you shall be tryed by your

your own confession, and the Scriptures of truth shall be witness, which said Confession is recorded in a printed Paper, directed to all the Churches of Jesus Christ, (as you call them) from a meeting of the Messengers of the Churches in *Tiverton*, the 18. day of the 7. Month, 1657. Signed in their Names, and by their appointment, (as the Subscribers say, who write themselves) *Thomas Collier, Nathaniel Stranger, Thomas Glas*: And so this Author, with all the rest of the people called *Anabaptists*, are concerned in it; which said *Tiverton*-Writing, or printed Paper, was the occasion of T.S. his directing his Epistle to you, called, *An Epistle to the Churches of the Anabaptists, (so called.)* Which ought rather to have been received by you in love, then for any of you thus to reward him evil for good; but his reward is with the Lord, and whether you hear or forbear, whether you believe or perish in your gain-saying, he will be clear of your blood, and be a good favour to the Lord.

And amongst many other particulars contained in your said Epistle, you say, *You have made confession of those reigning abominations in your own souls, and in the Churches.* To which I say, Hereby you appear to be neither Ministers nor Churches of Jesus Christ, but very much to differ from them; for if abomination reigns in your Churches, then abomination is the Head of your Church; for that which reigns in the church, is the head of the church; and if abomination be the head of your church, then is not Christ your head; but the church of Christ did witness Christ to be their head, and not abomination; and they were exhorted to grow up into him in all things, which is the Head, even Christ, who is both the Head and the Saviour of his church, which is his body, according to the Scriptures, *Eph. 4. 15. Eph. 5. 23. Col. 1. 18.* and thus it's evident that you are not the church of Christ, which is his Body, because Christ is not your Head. Again, that which reigns in your churches, hath dominion over your churches; and you say abomination reigns in your churches, & in your souls; therefore abomination hath dominion over your churches, and over your souls; and this proves you to be no

Church of Christ, because you are subjects to another Prince, and other Lords hath the Dominion over you, and you are not subjects of Christs Kingdom, but the Church of Christ were in subject on to Christ, and he did reign over them, and had the dominion over them, as the Scriptures declares, which saith, *He shall reign over the house of David for ever, and of his Kingdom there shall be no end*; who is set far above all principality, and power, and might, and dominion, and every name that is named, &c. to whom they ascribed praise and dominion for ever and ever, *Luke 1. 33. Eph. 1. 21. 1 Pet 4. 11.* Again, Abomination is that which God hates, and his wrath and displeasure is against such in whom abomination reigns; for the fearful, and unbelieving, and abominable, &c. must have their part in the lake which burneth with fire and brimstone, but the Church of Christ are beloved of God, and have their part, and their inheritance, and fellowship with the Father, and with the Son, and with the Saints in light, as the Scriptures doth witness, which saith, *For the Father himself loveth you, because ye have loved me; and the love of God was shed abroad in their hearts, and nothing was able to separate them from the love of God in Christ Jesus*; And they had known and believed the love that God had to them, *John 16. 27. Rom. 5. 5. Rom. 8. 39. 1 John 1. 3. 1 John 4. 16.* And thus you in whom abomination reigns, are proved to be no church of Christ, for where abomination doth reign, there Christ doth not reign; but such were they who sent a Message after him, saying, *We will not have this man to reign over us*; who must be brought and slain before his face, And where Christ doth not reign, there his Statutes and his Ordinances are not known, but every one walketh and worshippeth according to the imagination of his own heart, and every one doth that which is right in his own eyes, even as they did when there was no King in Israel, and the Statutes and Ordinances which you follow, and plead for, are the dictates of the man of sin which bears rule in you; yea even from the abomination which is set up where it ought not to stand, (which makes desolate) do you receive them, and not from Christ who is the Head, King, and Law-giver to his Church

and

and People; and in this state vvhilst abomination reigars and is head in you, vvhat ever you profess, or vvhat ever you practise, it is all abomination to the Lord; *For the prayers of the wicked* (or those in vvhom abomination reigns) *are abomination to the Lord;* and vvhist that vvich is abominable in the sight of the Lord, rules, and is head in you; all that proceeds from you, yea, even your best performances, (though they may in outward appearance seem to be the same vvith the people of God, or Church of Christ, and like that vvich the people of God and Church of Christ did practise according to Scripture-Testimony) yet it all stinks in the nostrils of the Lord, and is an abomination in his sight; for who can bring a clean thing out of an unclean? not one. And surely you in whom abomination reigns, are unclean in the eyes of our God, for he is of purer eyes then to behold iniquity: And therefore vvhist abomination reigns in your Churches, and in your souls, call not your selves Ministers of Christ, nor Churches of Christ, nor do not say you plead for, and follow his Ordinances; for the Church of Christ hath an Altar whereof you have no right to eat, neither can you taste of the Supper of the Lord, neither have you any part or lot in this matter; for your hearts are not upright before the Lord, neither into the City of our Solemnity may you enter; for into that City can in no wise enter any thing that defiles, or worketh abomination, or loves or makes a lye.

You complain in your Epistle, of a *light Spirit, living short of the true sight and sence of Gods Majesty in his Churches, and among his Saints.*

By vvich also it appears you are not the Church of Christ, neither is that light Spirit, of vvich you complain, the Spirit of God; but it was otherwise vvith the Church of Christ, of vvich the Scriptures declares; for they had received the *Spirit of Truth*, (vvich vvvas not a *light spirit*) by vvich they were led into all truth, and had the true sight and sence of Gods Majesty amongst them, and did not live short thereof, but beheld his glory, and were made glad vvith the favor of his countenance, vvich was lifted up upon them, *Psal. 82. 15. Psal. 21. 6. Acts 2. 28. John 14. 16, 17. 1 Cor. 2. 12.*

Gal. 4.6. 1 Joh. 3. 24. & your spirit is a spirit of blindnes, by your own confession, so that you cannot perceive the things that pertain to the Kingdom of God, but you are without the true light & sence thereof, & so you are walking in the dark paths, and going on in the broad way which leadeth to destruction, but the church of Christ did walk in the light of the Lord, & the spirit by which they were led and guided, led them out of darkness into the marvelous light of the Lord, and guided their feet into the paths of peace, as the Scriptures doth witness, 2 Cor. 4.6. Epkes. 5. 8. 1 Thess. 5. 4, 5. 1 Pet. 2. 9. And thus you who are led and guided by a light spirit, that lives short of the true sight and sence of Gods Majesty in his Churches, and among his Saints, are not the Church of Christ, but are under chains of darkness, and the god of this world hath blinded your eyes: Now you seem to confess that Gods Majesty is to be seen in his Churches, and his presence to be enjoyed by his people, and among his Saints; and if so, then you who live short of the true sight and sence of his Majesty which is seen in his Church, and do not behold the glory of his presence which his Saints doth see and behold, and which is amongst them; I say, Then you are not of that number who are indeed his Church and Saints, but you live short of the true sight and sence of that glory and excellency which they behold, and are made partakers of; and in this state of ignorance and blindness you are groping, but cannot find the door, and you call evil good, and good evil; you put darkness for light, and light for darkness; you call your own fancies and imaginations, Ordinances of Christ; and the light of Christ which is spiritual, and shines in the hearts of his people, by which they have the true sight and sence of Gods Majesty amongst them, this you call fancy and imagination; and your own inventions you set up as an Altar to the unknown God, and you worship you know not what, but of the true God and his Worship you are ignorant, for his voice at any time you have not heard, nor his shape you have not seen, and of the true Christ and his Ordinances you are unsensible, and his body (which is spiritual) you cannot discern, and therefore though you boast that it is the Ordinances of Christ you plead

plead for, and follow, as Church-fellowship in breaking of Bread, and Prayers, &c. yet you are discovered to be of that number that are unworthy to partake of the Supper of the Lord, and of the Ordinances of Christ, for you being out of the true sight and sense of Gods Majesty in his Churches, and amongst his Saints, you are out of the discerning of the Lords body, which is spiritual, and therefore instead of partaking of the Ordinances of Christ, you eat and drink to your selves damnation, not discerning the Lords body.

Again, you complain in the said Epistle, of a *wretched, worldly spirit, which plucks the Saints down from their excellency, and leaves blackness upon you, which renders you uncomely, &c.*

Which doth also manifest you to be no Church of Christ; for the spirit which is in them, doth build them up, and not pluck them down; and doth beautifie them, and not render them uncomely, and it causeth them to excel all other people, & doth not pluck them down from their excellency, & it is not a wretched worldly spirit, but the spirit of God, by which they overcome the world; and this spirit was in the Saints and Church of Christ, of which the Scriptures of truth doth witness, and they had received that Grace which taught them to deny ungodliness & worldly lusts and had escaped the pollutions which are in the world through lusts, & they did witness that Faith which overcomes the world, and knew him to live in them by whom the world is overcome, and were directed and commended to that Grace which was able to build them up, and they were built up together, and became a habitation of God through the Spirit, even a spiritual House, an holy Priesthood, to offer up spiritual sacrifices unto God, 1 Cor. 2. 12. Gal. 6. 14. Tit. 2. 12. 2 Pet. 1. 4. 1 Joh. 5. 4. Acts 20. 32. Eph. 2. 20, 21, 22. Jude 20. 1 Pet. 2. 5. Isa. 28. 3, 6. Isa. 61. 3. By all which it appears how much you differ from the Church of Christ, inasmuch that the absolute contrary marks, fruits, and effects, doth appear in you, and amongst you, as was in them, and amongst them; but you are of those who turn again with the dog to the vomit, and with the Sow that was washed, to the wallowing in the mire, who were indeed once more excellent while you were little in your own eyes, before you

you were thus settled on your Lees; & there was a time when there was breathings in some of you after the Lord, and something which did hunger and thirst after righteousness, and there was then some tenderness amongst you, and a sensibleness of something that was oppressed, and held captive as under the power of a strange King, and then there was some groanings for deliverance, and some desires raised in you after the Lord, and after purity and holiness, which did render you comely whilst you abode in that state; but you have lost that condition, and the cry of the oppressed is not regarded by you; but you are joyned (and become one) with the oppressor, and that which once breathed to be delivered from the bondage of corruption, you have even choaked & strangled, and so you never knew that born or brought forth, which is heir of Gods Kingdom, but an untimely birth is brought forth, and you are sate down by the way, in an empty form, wanting the life and power, and have taken up a false rest, but the true rest you have not known: And thus a wretched worldly spirit hath overcome you, accompanied with many other evils of the like nature, by your own confession, and hath plucked you from that excellency which you once had, and hath defaced that comeliness which was once upon you, and hath left blackness and deformity upon you; and those desires which once appeared amongst you, are forgotten, and the tenderness quite lost; and hardness of heart got up, and nothing remains but deadness, and dryness, and emptiness, amongst you, according to your confession; and thus the seed even rots under the clods, and you dwell in a Land of darkness, where the presence of the Lord is not found to refresh you, nor the dew of the lasting Hills falls not on you, but you remain dry and barren, bringing forth no fruit to God, but deceit and abomination rules in your hearts; and the man of sin is exalted in you above all that is called God; and great clusters of the fowre Grapes of Sodom appear amongst you, and is plentifully brought forth by you to the dishonor of God; So your latter end is worse then your beginning.

Again, you say in your said Epistle, *You have been, as in a great measure without the sence of the work, so without the true travel*

travel of soul, which this work should have put you into.

So hereby you utterly exclude your selves from being a Church of Christ, and are manifested in a great measure to differ from them; for if you are insensible of the work of God among you, and in you, and if it be not he that worketh the will and the deed, and that works all your works for you, and in you, then you are doing your own works, and your righteousness is your own, and not the Lords; & so your righteousness is the same with that of the Scribes & Pharisees, who were not the Church of Christ, but those who crucified him: But the Church of Christ were sensible of the work of God in them, and amongst them, as the Scriptures of truth doth witness, and they gave a particular relation thereof, how it wrought in them, saying, *That patience worketh experience, and experience hope, and hope maketh not ashamed;* and these were the works of God in them, of which they were sensible, & they said, *Lord thou wilt ordain peace for us, for thou hast wrought all our works in us:* So they were sensible of the work, and of him that worketh, and they knew that they were of God, and that the Son of God was come, who had given them an understanding to know him that was true, and they were in him that is true, and they testified that this was the true God, and eternal life, and those were not insensible, but had their senses exercised in the knowledge of the Work of God, and they had known the terrors of the Lord, and therefore did perswade men, and so were not insensible of the Work, as the Scriptures witnesseth, *Rom. 5. 4, 5. Isa. 26. 12. 1 Job. 3. 19, 20. 2 Cor. 5. 11.* Again, the Church of Christ had known the true travel of soul, and witnessed the birth, which is born of the Spirit, which inherits the Kingdom of God, of which travel it seems you are ignorant, and therefore never came to the birth which is immortal; but they had cryed as a Woman in travel, and felt the anguish as of her that bringeth forth her first child, and every man was seen with his hands upon his loins, as a Woman in travel, and they have also known the deliverance, and forgotten the anguish and the pain, for joy that a Man-child is born; and the Minister of Christ said, *That he travelled in pain until Christ was formed in them, And they were born again, not of corruptible*

ruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, as the Scriptures doth witness, *Ier. 4. 31. Mic. 4. 10. Gal. 4. 19. 1 Pet. 1. 23.* But you who are without the fence of the Work, and have not known the souls travel, are not born of the seed which is incorruptible, and so not heirs of Gods promise; for the promise is to the Seed, in which all the Nations of the earth are blessed; and those who are not born of the Seed which is incorruptible, they are under the curse, in the transgression, alienated from the life of God, & strangers from the Common-Wealth of Israel; out of Gods Covenant, with whom the Church of Christ can have no fellowship.

You further say in the said Epistle, *The world as a Canker, doth eat out your affections to the Lord Jesus.*

Which doth also prove you to be no Church of Christ, but to differ from them; For the Church of Christ had their affections set on Christ, and the Minister of Christ said, *If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; Set your affections on things above, & not on things on the earth:* And he saith, *If any man love not the Lord Jesus Christ, let him be, Anathema maranatha.* And such who are accursed, are no Church of Christ. And he said, *Who shall separate us from the love of Christ?* And he was perswaded, *That neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, should be able to separate them from the love of God which is in Christ Jesus:* And the World had not eaten out their affections to Christ Jesus; and this was their confidence, *That nothing could alienate their affections from him:* And John said, *Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him;* and he saith, *Every one that loveth him that begat, loveth him that is begotten of him, Col. 3. 1, 2. 1 Cor. 16. 22. Rom. 8. 35, 38, 39. 1 John 2. 15: 1 John 5. 1.* But you say your affections to the Lord Jesus are eaten out by the World, as by a canker, therefore the love of the Father is not in you, but the god of this World hath blinded your eyes, and being in love with the World, you are in the enmity against God; for the friendship of the World is enmity to God: And the World being thus set

set in your hearts, you cannot find out the beginning, nor know the end of the Work of God, but are without the true sight and sence of his Majesty, and without the sence of his Work in your souls, and in your Churches; and although you may think you are rich, and encrease in goods, because you call your selves Churches of Christ, and because you have heaped up together a bundle of unprofitable & carnal Ordinances, according to your own imaginations, (in imitation of the Church of Christ) which you call the Ordinances of Christ, which you plead for, and follow, yet in as much as your affections to the Lord Jesus are eaten out by the love of the World, and you pluckt down from your excellency by a wretched worldly spirit, you thereby appear to be no Church of Christ, neither do you, nor can you partake of his Ordinances, which are spiritual, but are (upon tryal) found to be miserable, and wretched, and poor, and blind, and naked.

Likewise you say in your said Epistle, *That this Iniquity hath been apparently written on your fore-heads.*

To which I say, You are thereby apparently known to be no Church of Christ, but to differ from them; For their Father's Name is written on their Fore-heads, & not Iniquity; And the Lord caused his mark to be set on the fore-heads of all that did sigh & cry for the abominations that were committed by them whose iniquities were exceeding great, and the servants of the Lord, & Church of Christ, did receive the seal of the living God in their Fore-heads, & upon them is written the Name of God, and the Name of the City of God, and the new Name; and such see his Face, and his Name is written in their Fore-heads, and not Iniquity, *Ezek 9.4. Rev. 7.3. & 3. 12. 22. 4.* And these are redeemed from iniquity, and their garments washed and made white in the blood of the Lamb; For where Iniquity is apparently written, there the Fathers Name is not written; and where the Fathers Name is not written, and his mark received, they are not the Church of Christ; For Holy and Reverend is his Name, and holiness becomes the House of the Lord (which is his Church) for ever; and his mark is Christs righteousness, with which his Church is covered and adorned; and his Seal is the holy Spirit of Promise, by which they are sealed to the day

of Redemption: But you on whose Fore-heads Iniquity is so apparently written, your gathering together is not into the Name of the Lord, which is a strong Tower to the righteous, who run in thither, and are safe; neither are you covered with Christs Righteousness, nor sealed with his holy Spirit; neither is his mark upon you, or his Name written on your Fore-heads, but your iniquity is marked before the Lord; and Iniquitie being your Mark, thereby you are plainly known to be of that number that worship the Beast; and his Image, and his Name you bear, and his mark is on your Fore-heads, and whilst you bear this mark so apparently on your Fore-heads, (to wit) Iniquitie, you ought not to make mention of the Name of the Lord, for he that nameth the Name of the Lord, should depart from iniquitie, else it would be said unto you, *Depart hence, I know you not, ye workers of Iniquity*; although you may say with them, *We have eaten and drunk in thy presence, and we have pleaded for, and followed thy Ordinances*; Yet I say, Notwithstanding this plea, if Iniquitie be your mark, you must depart with the workers of iniquitie:

Also you say in your said Epistle, *That this sin eats out all the divine sweetness of regenerating and sanctifying Grace.*

And by this also it appears that you are no church of Christ, For if that be eaten out by sin, which should regenerate you, then are you unregenerate; and if unregenerate, then no church of Christ; For the church of Christ are regenerated and born again, not of corruptible seed, but of incorruptible, by the Word of God, and saved by the washing of regeneration, and by the renewing of the Holy Ghost; and sin had not eaten out that which should regenerate them, which was the Grace of God; for they were quickened together with Christ, and saved by Grace, *Tit. 3. 5. 1 Pet. 1. 24. Eph. 2. 5.* Again, if that be eaten out by sin, which should sanctifie you, then are you unsanctified; and if you are unsanctified, then surely you are no church of Christ; for the church of Christ were washed, & sanctified, & justified in the Name of the Lord Jesus, & by the Spirit of God; & they said they were sanctified by the will of God, through the offering of the bodie of Jesus, & *Inde* did write to them that were sanctified by God the Father, &c. *1 Cor. 6. 11. Heb. 10. 10. Inde 1.* And thus you being unregenerated, & unsanctified,

stified, you cannot enter into Gods Kingdom; for except a man be born again, he cannot enter into the Kingdom of God; but he which is unregenerate, is not born again, and therefore cannot enter into the Kingdom of God: And without holiness no man can see the Lord; but he that is un sanctified, is without holiness, and therefore cannot see the Lord. And so though Grace hath abounded towards you, yet it seems your sins hath much more abounded, in so much that sin hath overcome you, and eaten out all the Divine sweetness of regenerating and sanctifying Grace; but with the church of Christ it was otherwise, for though there was a time in which sin had abounded, yet Grace had much more abounded in them; so that by Grace they were saved from sin, and were become dead to sin, and alive unto righteousness, and had their fruits unto holiness, and the end everlasting life.

And so by all these particulars, of which you have confessed your selves to be guilty, it is evident that you are neither Ministers nor churches of Christ; but on the contrary, it plainly appears that you very much differ from them: And also there are many other particulars exprest in the said *Tiverton* Epistle, of which you confess your selves to be guilty, which time would even fail me to insist upon; whereby I could further (and more fully and largely) prove that you are neither Ministers nor churches of Jesus Christ, some of which are as followeth.

That coldness and deadness is upon your selves, and upon the churches; formality in holy duties, indifference, and a *Laodicean* spirit is fallen in upon you; that you have been drawing iniquitie with cords of vanitie; that there is amongst you personal iniquitie, congregational iniquitie, national iniquitie, familie iniquitie, closet iniquitie; that you are without soundness, from the crown of the head, to the sole of the foot, full of bruises and putrified sores, and the crown is fallen from your head by reason of your iniquities; that you have but as it were, played with God, and not trembled in his presence, but have been wanton before him, and without the terror of his Maiestie; and that you have delighted to confess, and to word it out with the Lord, and being gone away, presentlie forgot what manner of men and women you were, &c. thought
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no more on your prayers, and so confess that you have often mocked God; that the World doth eat out your time, your strength, your zeal; and that in the lap of this *Dalilah* (whilst asleep) your locks have been cut off, and you are but as other men; that Satan hath shewed you the Kingdoms of the world, and this hath bewitched you, and alienated your minds from the Lord; that you are remiss in meetings, and that you neglect the poor Saints & Ministers of Christ, whose dailie complaints and addresses (you say) are living monuments of this reigning abomination. That you are cruel to servants and children, exacting all their labours, and takes no time to counsel or instruct them, whereby their souls might be the better for you; that slavish fear hath stopped your mouths, until the mouth of this Iniquitie hath almost devoured your poor churches. That these evils are so deeplie rooted in your hearts, that it is hard to get them out; that they have wrested all weapons out of your hands, that have been formed against them; so that you have laboured in vain, and that which you have brought forth, hath been to little purpose. Several other such like things as these, you confess your selves and your churches to be guilty of, in the said *Tiverton* Epistle. To all which I say, If you are indeed guiltie of all these reigning abominations, and apparent iniquities, according to your confession, then assuredlie may I conclude, That you are neither Ministers nor churches of Christ; and that the Ordinances which you practise, are not the Ordinances of Christ, but the Ordinances of the man of sin, which is exalted, and bears rule in you; for of these abominations and apparent iniquities, the church of Christ was never guiltie, as hath been proved: And if you say you are not guiltie thereof, according to your confession, then is this confession of yours a most abominable piece of hypocrisie, wherein you have even mocked God, as you say you have done often, which will render you no less culpable of his fierce wrath and heavy indignation, then the former.

And thus are your skirts discovered, & your deeds brought to light, & you weighed in an *Equal Ballance*, and true judgment pass'd upon you; and therefore although you call your selves churches of Christ, & Ministers of Christ, yet your presumption

is hereby discovered, who call your selves churches of Christ, and are not; as their blasphemie was known who said they were Jews, and were not; and you with them are found lyars. And although you boast of the Ordinances of Christ, and say it is his Ordinances you follow, and plead for according to the Scriptures, and would seem to deck your selves with precious Stones, and Pearls, yet whilst these abominations reign in you, and such iniquities so apparentlie written upon you, your Name is, *Myserie Babylon, the Mother of Harlots; and Abomination of the Earth; a Synagogue of Satan, a habitation of Devils, a hold of every foul Spirit, and a cage of every uncleane and hateful Bird*: And therefore though *Jeab* sie to lay hold on the horns of the Altar, yet from thence he must be taken, because he is a man of blood, and so on his head must the blood of *Abner* be charged, and rest for ever, that *David* and his house may be clear before the Lord for ever.

And thus the Spiritual Man (which is Christ the true light) with his Ordinances and Administrations, which are spiritual, are exalted above the man of sin, and above his Ordinances, which are weak and unprofitable, and which doth not make the comers thereunto perfect; and above that imagined, false Christ, which doth not save his people from their sins; and above that Justification which justifies people in their sins; and above that blood which doth not reach to the purging of the conscience from dead works; and above that faith which doth not purifie the heart, and give victory over the world; and above that baptism which is not by one Spirit, into one body; whereby sin and transgression, reigning abominations, and apparent iniquities are washed away; and above that Church-fellowship which is not with the Father, and with the Son, and with the Assembly of the first-born, and with the spirits of iust men made perfect; and above that Bread which is not the Body of Christ; and above that cup which is not the cup of blessing, of consolation, and salvation, even the Communion of the Blood of Christ, the spiritual Rock of which the Israel of God drunk. And above those Prayers which are but lip-labour, which are so soon forgotten, and no more thought upon, and where with God is so often mocked, which comes
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not from a pure heart, and holy hands lifted up without wrath and doubting; and above that Worship which stands in the will of man, in conformity to a Rule, or Law without them, not being thereunto led by the Spirit of the living God, whose Worship is spiritual, and who will be worshipped in the spirit, and in the truth; I say, The Spiritual Man with his Ordinances and Administrations, which are spiritual, stands over the man of sin, and over these his carnal, weak, unprofitable Ordinances, beggarlie rudiments, vain ceremonies, and traditional imitations, which although you call them the Ordinances of Christ, yet they are but your own fancies and imaginations.

And thus by a just and a lawful Trial, it plainly and evidently appears that you are neither Churches nor Ministers of Jesus Christ, but in all the particulars before-mentioned, you are found very much to differ from them; and because you are not the church of Christ, and that his Spirit doth not lead you to (and guide you in) the practise or performance of those things which you plead for, and follow, therefore those things by you pleaded for, are not the Ordinances of Christ, but the Ordinances of the man of sin; and so the Spiritual Man with his Ordinances and Administrations, are exalted above the man of sin, with the weak and unprofitable Ordinances that doth not make the comers thereunto perfect, according to the truth asserted by *Thomas Saltonse*, which is hereby vindicated, and fully confirmed.

And now I shall return to speak to some particulars in thy Paper, wherein thou saist, *Because in the Tiverton Epistle there is a complaint against the sins that are remaining in the Churches, T.S. from hence suggesteth that they are no Churches of Christ.*

I answer, T.S. had sufficient ground from your own confession in the said Epistle, to conclude that you are no churches of Christ, as was by him fully proved, and is now again more at large confirmed: For the church of Christ (which is his bodie) is in all things answerable and proportionable to him who is the Head: Now you will all confess that the Head is holie, harmless, undefiled, sepearte from sin and sinners; and if the Bodie be unholie, full of abomination, and defiled with sin and iniquitie, then is Christ the Head of a defiled, polluted, unclean,

clean, sinful Body; and this is not proportionable; for as is the Head, such are the members, and they said, *As he is, so are we in this present world,* 1 Joh. 4. 17. But in that Epistle you do not onely complain against those sins that are yet remaining in the churches, but you there say that abominations are reigning in your churches and in your souls. Now these expressions in thy Paper, where thou speakest of sins remaining, &c. might seem very much to alter the case, and to lessen the crime, in the judgement of those that have not seen your Confession in the said Epistle, and such might begin to think that T.S. had dealt something uncharitably with you, to exhort all that fear God, to sepearate from you, and to come out from among you, because some sins were yet remaining amongst you; for to speak of sins yet remaining, might seem to imply, that some sins were mortified and put off, and as if you were warring against, and waiting to receive power to overcome those that remain; and such a condition as this, we could own, though we cannot own those for a church of Christ, who live in sin; for we own and witness a spiritual warfare, which all must know before they can be Members of the church of Christ; and had you been found in such a condition as this, to be armed with the power of God, and so to stand in the war against sin and Satan, we could have owned you in such a state, as a people whom the Lord was purging, and cleansing, and sanctifying for himself, fitting and preparing you to be a habitation for the Lord to dwell in, that your bodies might become the Temples of the Holy Ghost, and so you might be married to the Lord in righteousness, & become the Spouse of Christ, which is his Church; but it is far otherwise with you, for sin is not onely remaining in you, but reigning in you, and apparently written upon you; and where sin and abomination reigns, it hath the sole dominion, power, and preheminance, and as a strong man armed, keeps the house, and is at peace, and the stronger is not come that should dispossess him, and make the keepers of the House to tremble, and the strong to bow, that should enter in, and break his peace, and spoile his goods; neither are you in a condition to war against sin, for you confess that all weapons are wrested from you; with which you should maintain war a-

gaine it, so that sin & abomination hath quiet & peaceable possession in you, & hath got both strength & weapons to defend it self upon all occasions. And so you are altogether servants to sin, & slaves to Satan, & under *Egyptian* darkness; & this is much more then to say, Sins yet remaining in you; and as I have said, doth very much alter your case, from what these expressions of thine might seem to render it.

And (saist thou) that which T.C. saith, is, That the true churches of Christ have had the same, or as great sins and abominations in them, as are mentioned in that Epistle, and yet were the true churches of Christ, owned of God, as is fully proved, &c. to which Scriptures (thou saist) T.S. gives no answer.

To this I say, It is a very light thing with T.C. to lay sin to the charge of Gods elect, and to condemn the generation of the Just, and also to plead Justification for those in whom abomination reigns, and in whose fore-heads iniquitie is apparent written; but T.C. will one day know, that he which justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord: Yet by all that T.C. hath said, (though he hath quoted so many Scriptures, perverting them, and even wresting them to his own destruction) it doth not appear that ever the church of Christ was guilty of these or the like abominations, as in the *Tiverton* Epistle is exprest; neither doth any one of those Scriptures at all prove any such thing; therefore it was needless for T.S. to give any answer thereunto; but so much as thou seems to vaunt thy self because T.S. hath not spoken particularly in answer to those Scriptures which thou call'st T.C. his Cloud of Witneses, and that both in thy Paper, and also in T.C. his Answer to T.S. his Epistle, the perverting of the Scriptures, especially what is written to the church of *Corinth*, is made use of as a Stirrup, whereby you may mount your selves upon the Throne of Iniquitie, taking occasion from what the Apostle writes to them concerning such as had sinned, to boast your selves to be the church of Christ, notwithstanding your great abominations and apparent iniquities, confest and exprest in *Tiverton* Writing; I shall therefore speak something briefly to some of those Scriptures, thereby to discover thy blindness and ignorance of the things

things of God, of which the Scriptures of truth declares: And first concerning the Church of the *Romans*, chap. 13. ver. 12, 13, 14. which T.C. mentioneth, where the Apostle saith, *The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the Armor of light; let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, &c.* Doth the Apostle here charge them with walking dishonestly, because he exhorts them to walk honestly? Nay assuredly, for he saith to them, *I am persuaded of you my Brethren, that ye also are full of goodness, fill'd with all knowledge, &c.* Rom. 13. 14. And if they were full of goodness, then there was no room for dishonesty; and rioting, and drunkenness, chambering, and wantonness, strife, and envying, are works of the night, and of darkness; but he saith, *The night is far spent, the day is at hand, let us put on therefore the Armor of light.* Now if they had not been come to the day, how could they put on the Armor of light? And if they were come to the day, then the night was past, and the works of darkness put off; & this exhortation he gave unto them, to stir up their pure minds by way of remembrance, as the Apostle Peter did likewise, who said, *Wherefore I will not be negligent to put ye alwayes in remembrance of these things, though ye know them, and are established in the present truth,* 2 Pet. 1. 12. And so this proves nothing at all for T.C. that the church of the *Romans* were guiltie of the same, or as great sins and abominations as is mentioned in the *Tiverton* Writing.

And as touching the church at *Corinth*, although the Apostle did write to them concerning Fornication, yet he doth not say that such Fornicators were of the church of Christ, neither doth he tolerate them, though T.C. saith that Fornication was tolerated amongst them; but doth exhort the church of Christ when they were gathered together in the spirit and power of the Lord Jesus Christ, to deliver such to Satan, and bids them to have no fellowship with such, nay not to companie with such, nor to eat with such, especially if any such were called a Brother, that was a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, but they

they were to put away from among them that wicked person, 1 Cor. 5. chap. And surely this was not to collerate them, as T. C. hath affirmed; For although such might creep in amongst them, as Jude saith in his Epistle, ver. 4. That there were certain men crept in unawares, who were before ordained to this condemnation, ungodly men, turning the Grace of God into lasciviousness, yet these ungodly men were none of the church of Christ; for though they might creep in amongst them, yet they were not of them; and such John saw, and said of them, *They went out from us*; [Mark] *They went out*: Therefore they had been in, or had crept in: *They went out from us, that they might be made manifest that they were not of us*, 1 Joh. 2. 19. And the Apostle did say to the church of Christ at Corinth, *That neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God*; And if they shall not inherit the Kingdom of God, then assuredly they are not the church of Christ; and this would be but small advantage to T. C. and his Brethren in iniquitie, if they could shelter themselves under such Fornicators, Idolaters, Railers, Drunkards, Revilers, &c. and cover themselves with the Name of the church of Christ, whilst as wicked, and as abominable in the sight of God, as the worst of them; I say, This covering would be of small advantage to them, seeing the portion of such is to be shut out of God's Kingdom. And the Apostle makes a noted distinction between the church of Christ, and such wicked persons, saying, *And such were some of you*, [mark] They had been such, but saith he, *Ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Iesus, and by the Spirit of our God*, 1 Cor. 6. 9, 10, 11. And this shews your blindness, that you cannot make a distinction between such ungodlie sinners here, spoken of, and the church of Christ; you may trulie say that you live short of the true sight and sence of God's Majestie in his churches, and among his Saints, who are thus blind, that you cannot distinguish between a member of the church of Christ, and a Fornicator, especiallie where the Scripture hath made such a noted distinction; Might not T. C. as well have instanced Indas for

for a Member of the church of Christ, as these Fornicators and unclean persons? Yea rather; for the Disciples were not forbid to keep him companie, nor forbid to eat with him, nor bid to excommunicate him, as the church of Christ was those before-mentioned, and therefore his being tollerated amongst the Disciples, might better have served for your purpose, from his example to endeavour to perswade people that you are, and may be accounted a church of Christ, notwithstanding your great abominations confels'd in your *Tiverton* Epistle; trulie your blindness may even be felt, and if you were not quire insensible, you might blush, and be ashamed of your gross ignorance.

But T.C. saith, *The Apostle did not unchurch them, as the Enemies of Christ do in these dayes.*

Take notice Reader, Did not he unchurch those whom he delivered to Satan, and those whom he commanded the church of Christ to have no fellowship with, or not to company with them, nor to eat with them, but were commanded to put away from amongst themselves such wicked persons? Is not this to unchurch them, according to T.C. his own expressions? What doth he call unchurching, if this be not to unchurch them?

He saith, *The Churches of Galatia were so deeply corrupted, that the Apostle wondered they were so soon removed to another Gospel, &c. yet notwithstanding (saith he) he opens them to be the churches of Galatia, and wisheth Grace and Peace to them, &c.*

To which I say, If the churches of *Galatia* were removed from the Gospel of Christ, (which is the power of God) then the churches of *Galatia* were not the churches of Christ, no more then the churches of the *Anabaptists* (in whom such abomination reigns) are the churches of Christ; neither doth his owning them to be the churches of *Galatia*, prove them to be the churches of Christ, any more then T.S. his calling you the churches of the *Anabaptists*, proves you to be the churches of Christ. And whereas he saith, he wisheth Grace and Peace to them, and endeavours their reformation; I say, Your reformation likewise hath been endeavoured by the servants and messengers of the Lord, whose counsel ye have rejected; and
Grace

Grace hath been tendered, and hath appeared to you, but ye have turned from it, and despised it; and except the churches of *Galatia* did (and the churches of the *Anabaptists* do) return to that Gospel from which they were removed, the Peace of God neither did, nor doth belong to them, nor you; neither could they, or can you be accounted the churches of Christ.

He saith, *So likewise the church of the Philippians, many so walked, of whom the Apostle saith, I have often told you, and now tell you weeping, that they are enemies to the cross of Christ, Phil. 3. 18. Yet (saith he) they were owned to be a Church, with their Officers.*

To which I say, That those who are enemies to the cross of Christ, are not the church of Christ; for the church of Christ did glory in the cross of Christ, and were not enemies to it, *Gal. 6. 14.* and the preaching of it was to them (and it is to as many as believe) the power of God, *1 Cor. 1. 13.* And the Apostle tells what is the end of such who are enemies to the cross of Christ; he saith, their end is destruction, and that is not the end of the church of Christ. But though the Apostle writes to the church of the *Philippians*, of such who were enemies to the cross of Christ, yet he doth not say that the church of the *Philippians* were enemies to the cross of Christ, nor that any of them in particular were so. He also bids them beware of dogs, and of evil workers, &c. Doth he therefore say that the church of the *Philippians* are dogs and evil-workers? But this is some of those Scriptures which are called T.C. his cloud of Witnesses, to prove that the true churches of Christ have had the same, or as great sins and abominations in them, as is confess'd in the *Tiverton* Epistle: Now though T.C. be a noted liar, yet the Scriptures are true, and cannot be broken. And although by perverting and wresting the true sense thereof, thereby endeavouring to make the Scriptures speak what he would have them, to abuse the simple-minded, and deceive ignorant people, he hath drawn this wicked conclusion from the whole; That they are (& may be owned to be) the churches of Christ, notwithstanding their great abominations confess'd in their *Tiverton* Epistle. Yet now these Witnesses being honestly examined,

amined, without wresting or perverting, they are found to witness against T.C. and the same Witness which he brings to prove his assertions, doth witness against him, and proves himself to be the liar; and this is usual, that if the Witnesses which T.C. offers for proof of any thing, be the Scriptures of truth, they surely testify against him, and prove him to be the liar, and instead of witnessing for him, they witness against him. And when he affirms a thing that is so notoriously false and wicked, as that he cannot any way wrest the Scriptures to make them seem to prove what he asserts, he useth to say, That this is true; Is so evident that it needs no proof; or, That this is true, is so evident that he that runs may read; and such like words, witness his *Looking-glass*, as is at large discovered in a Book, call'd, *Truth vindicated*, by *John Pisman*, and *Jasper Batt*. Some other Scriptures are by him mentioned, whereby he hath endeavoured to prove the churches of Christ in former ages, to be sinful, thereby to make way for themselves to be owned as a church of Christ; but all that he saith is to no more purpose then that which hath been already answered, & could as easily be answered, & his folly thereby made manifest, as it hath been sufficiently by what hath been answered to those Scriptures by him quoted. But he saith of those before-mentioned, that they were called to repentance. What? were they then a church of Christ, or the churches of Christ, before repentance, that he makes use of this to prove them churches of Christ, because they were call'd to repentance? *Simon Magnus* was call'd to repentance, was he therefore a member of the church of Christ? And the Apostle said, that God commanded all men every where to repent; Are therefore all men every where the church of Christ? Oh gross darkness and ignorance, to use that as an argument to prove them to be the church of Christ because they were call'd to repentance! And so are you call'd to repentance, and to repentance you must come, before you can be owned as a church of Christ; for we say Christ came to call sinners to repentance; and his Ministers were sent to turn people from the darkness to the light, and to bring them from under Satan's power unto God; but though you have been call'd to return from your wickedness, and live, and have been invited

invited to come to him who is the way to the Father, who gives eternal life to all that come unto him; yet you have refused to return, and have rebell'd against the light. Neither is it onely the calling to repentance, that makes them or you the churches of Christ; but it is them who answers that holy call, and comes to repentance, even to that repentance which is never to be repeated of; that is, to repent and forsake; it is such shall find mercy and acceptance with the Lord, and they shall be his, and accounted members of his church in the day when he makes up his Jewels; but as for such as have been call'd to repentance, and have not answered that holy call by obedience to him that hath called them, his call, and his loving invitation shall stand as a witness against such for ever; and because the Lord hath called, and they would not hear, therefore when they call and cry, there shall be none to deliver them.

Thou saist, *That T.S. hath manifested abominable hypocrisie and deceit, in that he saith that T.C. instanceth the Saints infirmities in former ages, to encourage in a state of sin, &c. when its evident (saist thou) that he instanceth those examples to stop the mouths of lyars and deceivers, &c. and to discover the simple and vain notions of those who would suggest that the churches of Christ are none of his, because there is sin in them.*

To which I say, I have answered some of those Scriptures call'd T.C. his Cloud of Witnesses, which may also serve for answer to all the rest, thereby to discover the folly and ignorance, sottishness and blindness of those who would suggest that Fornicators and unclean persons, Drunkards, Railers, Revilers, Extortioners, Thieves, covetous persons, Idolaters, and such like, are Members of the church of Christ; and also to stop the mouths of such lyars and deceivers who say the true churches of Christ have had the same, or as great sins and abominations in them as are mentioned in *Twerten* Epistle, and yet were the true churches of Christ notwithstanding.

And although according to thy wonted manner, thou railest at T.S. accusing him with hypocrisie and deceit, because he saith T.C. doth encourage in a state of sin; I say, It is evident that by what T.C. hath written, he doth more then encourage

in a state of sin; for he makes it of absolute necessity, that if any will be a Member of the church of Christ, he must be a sinner; and that if Christ have any church at all, it must be a sinful one, and that whosoever saith the contrary, is a hypocrite; and so sin and wickedness must be (as it were, the condition or qualification required of all who are capable, or desires admittance into the church of Christ; for he saith God never had yet a church in the World free from sin, nor were there ever any durst so to say, &c. And he further saith, They that call themselves the church of Christ, and say they are without sin in this mortal estate, are none of the church of Christ, for he had never yet any such church, nor none ever dare say so, except the Scribes, Pharisees, & Hypocrites, & likewise he saith, That he that will not be a member of a church till he can find one without sin, is never like to be a member of any. Now who will believe that T. C. doth not write this to encourage in a state of sin? Or if any should be so ignorant as to believe what he saith, who is it but would strive to be a sinner, especially if they have any hopes to be Members of the church of Christ? For by his relation there can be no other plea for admittance into the church of Christ, but sin and wickedness; for if any should be purged from their sins, and should say with *John, Rev. 1.5. He hath loved us, and washed us from our sins in his own blood;* Such comes (by T. C. his account) under the notion of hypocrites, and surely hypocrites are no members of the church of Christ; therefore if Christ never had a church free from sin, it might make people afraid of losing their sins, lest thereby they should be excluded from being members of his church, and be cast out to have their portion with hypocrites; and then, whether this be not to encourage people to live in sin, that so they may not miss to be members of the church of Christ? Yea, and a discouragement to any that should be in danger to lose or forsake their sins, lest thereby they should be dis-priviledged of being Members of the church of Christ? let the wise in heart judge. And as I said, It is more then an encouragement to continue in sin, if they have any hopes to continue members of the church of Christ, in T. C.'s esteem; for if any one should come to him, and tell him that

By the blood of Christ he is purged from his old sins, and that he is come, and lives in him, who saves his people from their sins, and that by him salvation and redemption from sin is witnessed; *T.C.*'s words say, that such a one is an hypocrite, and no Member of the church of Christ; for he had never yet any such church, nor were there ever any that durst so to say, but hypocrites; neither doth he own any such Saviour, or Salvation, as is clear from his own words at a meeting at *Glastonbury*, where he affirmed, That he believed in a Christ that was at the right hand of God in Heaven, and not in the Saints; therefore if *T.C.* may be believed, such a one were better continue in his sins, and then if he can sometimes make an hypocritical confession thereof, and mock God therewith, and ask to be forgiven, though as soon as he is gone away, he forget what he hath done, and think no more on his prayers, (as is confess'd in *Tiverton* Writing), yet such a one shall be esteemed an humble, self-denying Christian, living in the sense of his own unworthiness, and be esteemed a Member of the church of Christ; for it seems by this Doctrine, if a man should confess and forsake his sins, (though thereby he shall find mercy from the Lord, yet) *T.C.* would account him an hypocrite, and no Member of the church of Christ; Therefore I say, if any believe *T.C.* and receive his testimony, and own his damnable pernicious Doctrine, such are thereby more then encouraged to continue in sin and wickedness; yea, they are enjoined under the penalty of being disowned to be a church of Christ, to continue sinful and wicked, and falls under the censure of *T.C.* to be termed hypocrites, if ever they should overcome sin by the power of God, and make confession thereof. And thus what *T.S.* hath said as to this particular, is fully proved, and the abominable deceit and hypocrisie stands charged upon thine own head, who hast thus falsely accused him for hypocrisie and deceit, in a business wherein *T.C.* is so apparently guilty.

Thou chargest *T.S.* to be a notorious liar, because he saith *T.C.* hath spoken against the being of the Seed of God, and light of Christ in men; for thou saist *T.C.* hath not affirmed any such thing, but owns the seed of God, & light of Christ in his people; &

in.

in the next line thou saist, *This light is not in all men.* Now hath not T.C. spoken against the light of Christ in men, if he affirm that it is not in all men? Who is the notorious lyar now? He that saith T. C. hath spoken against the being of it men, when he saith, *It is not in all men,* or he that saith, He never affirmed any such thing, as that the light of Christ is not in men, and yet saith, It is not in all men? If he say the light of Christ is not in all men, then there are some men in which (he saith) the light of Christ is not: And so T.C. hath spoken against the light of Christ in men; and here thou art proved the lyar. But I shall prove that T.C. hath also spoken against the being of the Seed of God, and light of Christ in his people, if he account himself one of his people; For he saith in his Answer to T.S. pag. 16. *Our faith is not in a light within.* Now if he believes not in a light within, either he doth not own the light of Christ to be in him, or else he believes not in the light of Christ, and so is out of the Doctrine of Christ, and walks contrary to his commands, who saith, *While ye have the light, believe in the light, that ye may be the children of the light;* Therefore T.C. is either a child of darkness, because he doth not believe in the light of the Son of God within him; (for where ever the true light shines, it is to be believed in) or else he doth not own the light of Christ to be in him. And thus what T.S. hath said, is proved, and the lye returned to rest upon thine own head.

Thou saist T.S. saith, *He will joyne Issue, and plead with T.C. according to the Law and the Testimony;* but first it must be considered what the Law and the Testimony is, and that he further saith, *The Law is in the heart, the Light is in the heart, the testimony of Jesus, the sure Word of Prophecie is in the heart, the Word of Faith in the heart:* And now come to the matter to which thou scoffingly and wickedly saist, Now he is fit for the work, out with the Scriptures of truth, and follow the Law of his own heart, of his own imagination, and be sure *Salthouse* will prevail, and carry all before him. Thou hypocrite, Is this outing of the Scriptures of truth, to speak truth in the very Scripture-language? Hath not T.S. quoted the Scriptures for proof of what he asserts, concerning the Law in the heart, the Light in the heart, the Word of Faith in the heart, the

sure Word of Propheſie in the heart? And yet thou art ſo impudent as to ſay, Out with the Scriptures of truth, and follow the Law of his own heart; Is the Law of God in the heart? Or the Light of Chriſt in the heart? Or the Word of Faith in the heart? Or the ſure Word of Propheſie, which is the Teſtimony of Jeſus, in the heart? Is this the Law? or the imagination of his own heart? Thou haſt no cover for thy wickedneſs here, but haſt manifeſtly publiſhed thy folly, and thy envy, in charging T.S. for outing the Scriptures of truth, when he hath cited the Scriptures of truth for proof of what he hath ſpoke; therefore becauſe thy wickedneſs is ſo plainly and openly diſcovered in ſetting thy ſelf through envy to oppoſe, gain ſay, and reſiſt the truth, the leſs needs be ſpoke in answer to it, & if any will believe thee, or be deceived by thee herein, it is ſuch who are willingly ignorant, and are given up to believe lyes, and their blood will be upon their own heads.

But although T.C. hath cited the Law and Teſtimony for a Rule, yet when T.S. had proved by the Scriptures of Truth, that this Law and Teſtimony is within, in the heart, it's like T.C. had no mind to join Iſſue, or plead with him; for he well knows, that ſhould he ſpeak no more of the Law of God, or of the Teſtimony of Jeſus, then what is manifeſt in him, and written in his heart, his mouth, and the mouths of many of his Brethren would ſoon be ſtop'd; for though that which may be known of God, is manifeſt within, (according to the Scripture) yet they that believe not in that which doth make manifeſt, but are enemies to it, they know little of God, or of his Law or Teſtimony, neither is it their rule. Now that which doth make manifeſt is light, *Eph. 5. 13.* But T.C. ſaith, *Your faith is not in a light within;* therefore your Faith is not in that which doth make manifeſt; and how then ſhould you know the things of God, or his Law and Teſtimony, of which the Scriptures of truth declares. And thus though in words you profeſs God, and talk of his Law and Teſtimony to be your rule, yet in works you deny him, and his Law of righteousneſs is caſt behind your backs, and the Teſtimony of Jeſus (which is the Spirit of Propheſie) you have denied, and deſpiſed, neither is his Law your Rule, or his Light your Guide, witneſs your

your own confession in *Tiverton* Epistle: Therefore I say Should T.C. plead onely from what of God is manifest in him, he would have very little to say, and so no marvel if he refuse to joyn Issue with T.S. upon those terms.

Thou saist T.S. hath said, That T.C. is against the Saints attaining to perfection and freedom from sin whilst in this mortal state; And thou saist, He is not against perfection by faith in Christ, their perfection to be in another; nor is he against pressing after perfection; but such a perfection as the *Quakers* boast of, he is against, &c. To which I say, The perfection which the people call'd *Quakers*, own, and press after, is the same which the Saints and Servants of God in all ages did press after, of which the Scriptures of truth makes mention; which is, to perfect holiness in the fear of the Lord, and to know him to work all their works for them, and in them; whose works are perfect in the sight of God, whereby all boasters and boasting is excluded; and this perfection thou saist T.C. is against, and indeed I believe it; and herein the truth of T.S. his words are verified. But what perfection or freedom from sin, such do own or press after, who are drawing iniquity with cords of vanity, and in whose souls such abominations reigns, and out of whose hands all weapons are wrested (with which they should make war against sin) I leave to the wise in heart to judge. It seems the perfection which you own, is at a great distance from you, and not holiness perfected in you, but in another, and so you imagine it shall be imputed yours hereafter, when you are dead, though you are perfecting wickedness and ungodliness all your life long, and this imagination you call Faith in Christ. But though we own no other perfection then that which is by Faith in Christ (who is the perfection of his people, and is all in all to them) yet except you know him to live in you, and know him to work in you both the will and the deed, even he of whom its said, That he came to do the will of God; and so to know perfection and freedom from sin in your selves, wrought by another, it will avail you nothing to say you own perfection in another; for what the better are you to tell of perfection and freedom from sin in another, whilst you are imperfect, and are servants unto sin? And what pressing after

after perfection or freedom from sin, is there like to be with such who affirm that God never had yet a church in the World without sin, and that who ever affirm the contrary, are Hypocrites? Would any that believes this, press after that which none yet could ever attain? Or is not this to press after an impossibility? And if by pressing after it, they should attain to it, and make confession of it, it seems they must be accounted hypocrites; this is small encouragement to any to press after perfection or freedom from sin. But we are not ignorant what that imagined perfection is of which you speak, and which you say you press after; for although abominations reigns in your souls, and iniquity apparently written on your fore-heads, and that you are even drawing it as with Cart-Ropes, yet because you can sometimes make a hypocritical confession of this condition, and therewith mock God, (as you confess you have done often) this is call'd a pressing after perfection: And because you have read in the Scriptures, of the Righteousness of Christ, you imagine that his Righteousness shall be imputed yours, and serve to cover your unrighteousness; and this is your perfection (as you call it) by Faith in another, which you say you own and press after; but the perfection which the people of God in all ages did press after, it seems you are against.

Thou railest at T.S. extreemly, charging him with *hypocrisie, wretched perverting, and to be a forger of lyes*, for saying T. C. hath contradicted himself in directing his Epistle from *Tiverton*, to them that are called to be Saints through the immortal Seed that dwelleth in them; and yet saith, *It is language beside the Scripture to mention the oppressed seed*; For thou saist, *He doth not say it is language beside the Scripture to mention the seed within, but for the oppressed seed, he knows no such Gospel-expression, &c.*

Now to this I say, If the immortal Seed be in them to whom that Epistle was directed, and that abominations reigns in them, as in the same Epistle is confess'd, I query, *Whether the Seed in them be not oppressed?* If yea, then T.C. is found in confusion and contradiction, and knows nothing of the immortal Seed of which he speaks: Now where enmity is put between two, if the one bears rule, then the other doth suffer oppression;

sion; and I suppose you will grant that there is no concord or agreement, fellowship or union, betwixt the immortal leed and abomination; for that which worketh abomination, is of the Serpents seed, betvveen vvhich, and the seed immortal, enmity is put; and vvhilst abomination reigns in you, and that iniquity is apparently vvritten upon you, and you are dravving thereof vvith cords of vanity, the Serpent's seed is head in you, and the seed immortal is oppressed; and thus the blind guide is fallen into the pit vvhich for another he had digged, vvho streins at a Gnat, and vvould seem to make a man an offender for a vvord, notvvithstanding the substance of the matter by him declared, be clear and evident.

Thou art much offended vvith T.S. because he saith, *It seems they have refused to return from their wickedness and great abominations, if T.C. may be credited, but saith he trusts they shall be found so more; if this be to be vile, we shal yet be more vile, for which thou utterest many bitter railing expressions against him, saying that T.C. saith, If to deal faithfully with sins and sinners, if to arraign abominations, &c: If this be to be vile, we shall yet be more vile, &c.*

To which I say, That you have refused to return from your wickedness and great abominations, is a truth clear and apparent; for T.C. hath endeavoured to prove you to be a church of Christ, notvvithstanding your great abominations, and saith, the true churches of Christ have had the same, or as great sins and abominations in them, as is confest in *Tiervton* Epistle, and that Christ never had a church in the World free from sin; and vvwhether this doth not strengthen the hands of the vvicked, (so that they cannot return from their vvickedness) and give encouragement to such to live in sin, let all who are spiritually minded, judge: And vvhilst you are endeavouring to vindicate your selves in such a condition, and such practices, there is small hopes, or little likelihood of your returning from that condition.

And whereas he saith, *If to deal faithfully, &c. be to be vile, &c.* I say, How can such a deceitful hypocrite deal faithfully with sin or sinners, in whose own soul (by confession) such abominations reigns, & on whose own Fore-head such iniquities are

are so apparently written, and out of whose hands sin hath wrested all Weapons wherewith he should deal with it? should not the hypocrite first pull the beam out of his own eye, and deal faithfully with his own soul in arraigning and casting out his own abominations by the power of the Lord, before he go about to pull the mote out of his brothers eye, or to deal with his sins, or to arraign his abominations? I am sure for T.C. to tell of arraigning abominations in others, whilst abominations are reigning in his own soul, or for him to talk of dealing faithfully with sin and sinners, whilst (by his own confession) he is manifested to be as bad as the worst of them, (if not the worst of all) and hath more need to be taken under dealing, then any of those with whom he speaks of dealing with, this renders him to be so much the more vile, as T.S. hath truly said.

Some other false accusations thou bringst against T.S. in particular, and against the people called *Quakers* in general; as, *That he pleads up their own righteousness beyond all bonds, not onely of Religion, but of modesty and civillity too, and that no people upon earth are so great enemies to Christ, according to the Scriptures, as they, & that none are more obedient to their own fancies & imaginations, then they, &c.* And thou tells the old yie over again, saying, *He calls the Ordinances of Christ, the Ordinances of the man of sin.*

To all which I say, Thou hast made it thy work to slander, and falsely accuse; and for as much as thou hast been so often proved a liar, I shall not spend time to answer every impertinency and false accusation, especially where no proof is offered by thee, for what thou affirmest, but let it lie and rot, as the foame and filth of a slanderous spirit, which cannot touch the innocent, nor gain credit or acceptance with any people of understanding.

Thou goest on with thy work propounding queries, and answering thy self, lying and perverting, slandering, and falsely accusing the innocent, digging a pit, and spreading a net for them; but into the pit which thou hast digged for others, art thou fallen; and in the Gin which thou hast laid, is thy own feet snared. And because T.S. saith, *Without boasting we can speak it, to the praise of his grace who hath wrought all our works* for

for us, and in us, that we are of God, though the whole world lieth in wickedness; and that Christ hath had, and yet hath a Church without sin in this mortal Estate. Thou therefore queriest, *Whether this Church without sin be not the Quakers?* And thou answerest thy self, *Yea doubtless, if they only are of God, and the whole world lieth in wickedness, it must needs be them.* And here thou hast proved T.C. a liar; For if it be an undoubted truth, that they who are of God, are a church without sin, then undoubtedly T.C. is a notorious liar for affirming that Christ never had a church without sin in this mortal estate; For John saith, *We know that we are of God, and the whole world lieth in wickedness, 1 John 5.9.* And because they were of God, they were without sin, according to thy own reasoning.

Then thou queriest, *Whether the Quakers have not dealt notoriously wicked with T.C. in denying their owning themselves to be perfect, and calling T.C. a liar for affirming it, and now T.S. so openly and publicly not only to confess it, but to plead for it.*

To which I answer, Thou hast herein dealt notoriously wicked with T.S. as T.C. hath done with others before: For T.S. hath not said he is perfect, nor confessed that the people call'd Quakers doth own themselves to be perfect; and therefore thou art a liar for affirming it: And because the ground or foundation of thy query is a lye, therefore I shall give no further answer to it.

Thou queriest, *Whether John Pittman, Jasper Batt, Robert Wallseild, &c. (whom thou call'st Preachers and Leaders in that Faction) be members of the true Church, or of the Devil?* Because T.S. saith, *That those that remain in sin, in the unconverted and imperfect state, and are seduced and deceived, being out of the truth, they are enemies to the cross of Christ, and are not the church of Christ.* And thou saist, *The forementioned persons at a Meeting at Glasen with T.C. protested that they were not perfect, nor free from sin, but pressing after it; Therefore thou queriest, How they shift themselves from being Enemies to the crosse of Christ.*

I answer, Though thou hast laboured much to bring forth this work of wickedness, hoping thereby to trap the inno-

cent, yet it will not at all serve for thy purpose, For though (in the words of the Apostle) we did in plainness, and in the simplicity and integrity of our hearts declare, (which thou call'st a Protestation) *That we were pressing forwards towards the mark of the price of the high calling of God in Christ Jesus*, not as though we had already attained, or were already perfect, but were pressing after it; yet this doth no more prove us to be of the Devil, or enemies to the cross of Christ, by any thing that T.S. hath said; then the Apostles words did prove him to be of the Devil, or an Enemy to the cross of Christ; For though we did say, not as though we had already attained, or were already perfect, yet we did confess openly to the glory of God, That we did witness him come, and to live in us, who is perfect; and that we did believe that perfection is attainable in this life through him; and that having this hope, it doth purifie our hearts, even as he is pure, who worketh all our Works for us; and in us; and that in this Faith we are pressing after perfection: And of this Faith did we make confession openly, as many can testify; and this is the Faith to which vve are converted; and so vve do not remain in the unconverted estate, neither are we seduced or deceived, but are established in the eternal living Truth, and not out of it; and by the Spirit of Truth which vve have received, vve are able to judge of seducers and deceivers: And vve did likewise declare, that vve were by nature children of Wrath as vvell as others, and that vve had long travelled under the burthen of sin, and bondage of corruption, vvhilst the strong man armed kept the house; and that we had known the terrors of the Lord against sin: And vve did likewise say, That there is sometimes in us motions to sin, from vvhich vve are not freed, and that vve are exercised vwith temptations; but those motions not being consented unto, nor the temptations joyned with, or entered into, but resisted in the power of God, these motions are not imputed ~~to~~ as sin; for it is no sin to be tempted. And we did also declare, That we now witness the stronger come to ease us of our burthen, and to save us from our sins, and to deliver us from the bondage of corruption, that we might serve him without fear, in holiness and righteousness before him all the
dayes

dayes of our lives; and this doth not prove us to be no church
 of Christ, or prove us to be of the Devil; therefore vve are
 without the reach of thy envy, for vve are none of those which
 T.S. speaks of, who are enemies to the cross of Christ; but
 thou hast not contrived thy Work so, as that it may serve for
 thy purpose; for thou canst not strike us all at once, as it
 stands, which appears to be thy intention; neither canst thou
 divide our Testimony, so as to take us in confusion or contra-
 diction, which thou hast laboured after; for if we had *protested*
 (as thou saist) that we were not perfect, then thou hast nothing
 against us as to that, it being one main charge against the peo-
 ple called *Quakers*, (though a very false one) that they say
 they are perfect, and now if we have said that we are not per-
 fect, then are we clear of that charge: But thou art not wil-
 ling we should pass so, and therefore thou saist, thou dost que-
 stion whether we did not lye notoriously, &c. And here
 through thy envy thou hast manifested thy folly, and in stri-
 king at us, thou hast wounded thy self. For if we did lye noto-
 riously in saying we were not perfect, then it will follow, that
 if we had said we were perfect, we had spoken truth; and yet
 if any say they are perfect or free from sin, such are account-
 ed hypocrites; so if any confess that he hath not attained, but
 is pressing after perfection, he is suspected to be a notorious
 liar; and if any (through the love of God) should confess to
 his glory that he is redeemed from sin and transgression, and
 brought into the glorious liberty of the sons of God, where
 he doth not commit sin, such a one is said to be an hypocrite.
 What work is here! Confusion with a witness! Who can es-
 cape thy slanderous tongue? Truly thou art so drunk with
 rage and envy, that it even darkens thy understanding, so that
 thou canst not see thy folly and confusion; but because of the
 perverseness of thy spirit, thou erreth in thy Work, as a drun-
 ken man staggereth in his vomit.

Thou sayest, The reason why thou propolest this query, is
 Because we ovvned T.S. to be a Minister of Christ, and vvould
 vvitness for him, and vvith him, so that doubtless vve must be
 one in vvitness.

To which I say, Yea doubtless, we are one in witness, and our witness is true, and doth agree together, and thou hast lost thy labour in striving to make our witness disagree; For our witness is for the truth, and in the truth, and there is union and agreement, and not confusion.

And thou saist, *A perfect Church without sin, cannot admit of an imperfect Ministry, Pitman and Batt being Preachers amongst the quakers.*

I say, The church of Christ cannot admit of an imperfect Ministry; for that Ministry which is imperfect, is unsound, and untrue; and such a Ministry cannot be owned by the church of Christ: For the sheep of Christ know the voice of Christ, and follows him, but will not follow imperfect, unsound voices; and although such grievous Wolves (like thyself) should array your selves with the sheeps clothing, to deceive, yet by your strange voices your imperfect Ministry is known; and by the Spirit of Truth which rules in the Church of Christ, are all such imperfect Ministers denied. But *John Pirman*, and *Jasper Batt* did declare, That they had received the gift of God which is perfect; and the Apostle said, *When he ascended up on high, he gave gifts unto men, for the perfecting of the Saints, for the work of the Ministry:* And such who ministers from that gift of God which is perfect, their Ministry is not an imperfect Ministry.

Thou saist, *Thou supposest T.S. will not own two Churches, the one perfect, and the other imperfect, least there should be room for you.*

To which I answer, *T.S.* can truly allow you the title of an imperfect, sinful church, or Synagogue of Satan, who are going on in the broad way to destruction, where you have room enough to commit very great abominations, and apparent iniquities, (by your own confession in *T. S. Epistle*) but in the Church of Christ there is no room for such; For the church of Christ is a chaste Virgin, without spot, and cannot join to any thing that is unclean, neither can any person, or any thing that is unclean, be joyned to it; For although the Gates of the holy City, New Jerusalem, stand alwayes open, yet there can in no wise enter into it any thing that defileth, or that worketh

worketh abomination, or maketh a lye, but they that are written in the Lambs Book of Life. And the church of Christ hath no fellowship with the unfruitful Works of darkness; for they vvaik in the light of the Lord, and what communion hath light with darkness? Or vvhat fellowship hath righteousness vvith unrighteousness? Therefore vvilst your abominations reigns, and you are drawing iniquity, and bears the mark thereof on your Fore-heads so apparently, (according to your own confession) there is no room for you in the Church of Christ, neither can you have any fellowship vvith them; For vvilst there is no room for Christ in your hearts, nor in your affections, there is no room for you in his Church; And you confess that the World as a canker hath eaten out your affections to the Lord Jesus, and your minds are much, yea too much alienated from him, but it seems by your *Tiwerion* Epistle, that you vvill leave no room for your selves in the church of Christ, for there you promise to take some effectual course to purge sin or sinners out of the House of God. Now to purge our sin, vvould be to make such a church as T.C. saith God never had in the World; For he saith, *God never had yet any church in the world free from sin*: And vvould you go about to make such a church as you have not so much as a pattern or president for? You say in your *Tiwerion* Epistle, *That whosoever beholds you, may say, What singular thing do ye?* But now it seems you think to do something that is singular indeed, if you make such a church for God as T.C. saith he never had the like before: But are not you hypocrites by T.C.'s Words, if you should make such a church? For he saith, *None darst say that God had ever a church in the world without sin, but hypocrites*; And if you purge away sin out of your church, then yours vvill be a church vvithout sin, which if you should confess, then you fall under the notion of hypocrites; but if you cannot purge out sin, then you fall upon sinners, for you promise to purge out sin or sinners; Now if you purge out sinners, do not you then exclude your selves from having any room there? And yet this is not all that you do, onely to exclude your selves, (if T.C. his words be true) but you will leave no church for God at all; for he saith, *God never had a Church in the world without Sin*; and if he never had

had a Church without sin in the World, and now you are promising to purge sin, or sinners out of his Church, is not this to leave him no church at all, neither with sin, nor without sin? Oh read your confusion, and blush thereat, you sottish children; What a strange piece of Work have you promised to undertake, who say that God never had a church in the World without sin, and yet now you will undertake to purge sin out of his church? And so you who are as vile as the worst of them with whom you intend thus to deal, are going about to do that which (according to T.C.'s account) none of the faithful servants of the Lord, or Ministers of Christ could ever do, that is, to purge sin out of his church, and if you can; not do that, then to purge out sinners, and so exclude yourselves amongst the rest, who are abominable ones by your own confession; and when sinners are purged out of that church which did onely consist of sinners, (For T.C. saith, *They that say they are without Sin, are none of the church of Christ*; And if they that are without sin, be none of his Church, then all that are of his church must be sinners) I say, When all these are purged out, what becomes of that church? Or where will the place of any one of you be found? Or whereof must the church of God consist? Or must he have no church at all? Therefore mind what you are going about, lest whilst you are supposing T.S. will leave no room for you, in going about to purge out others, you leave no room for your selves.

Thou saist, *T.S. hath past sentence upon all the churches that ever was in the world, to be the churches of the Devil; and that he hath likewise sentenced all the Prophets and Apostles in their Doctrine, and the Scriptures, to be all the Doctrine of Devils, and they the Ministers of the Devil, &c.* Because T.S. hath said, *That for any to perswade men to joyne themselves with, and to be members of a Church that is sinful and imperfect, is no better then a Doctrine of Devils.*

I answer, Thou art sentenced for an impudent lyar, and a false accuser; and I am sure that lyars are of the devil; but neither Prophet nor Apostle, Scriptures, nor church of Christ, are at all concerned in his sentence, nor comes not under it; For none of them did ever perswade men to joyne with, or to be
be

be members of a church that is sinful and imperfect, which they must have done if T.S. had sentenced them for preaching a Doctrine of Devils; but on the contrary, they did exhort the church of Christ to separate from such, and to have no fellowship with them, but to come out from amongst them, and not to touch the unclean thing; and the Prophet of the Lord did complain against those that did not put a difference between the clean and the unclean; between the holy and the prophane; between the precious and the vile: And those that do perswade people to joyn themselves to a church that is sinful, they are the Devils Ministers, and not Christ's, and they are adding to the Devil's church, or to Satan's Synagogue, and are not adding to the church of Christ; and the Doctrine which such do preach, is the Doctrine of Devils, and not the Doctrine of Christ, as T.S. hath truly said.

And because T.S. saith, *You follow cunning devised fables; Thou saist, He calls Gospel Ordinances cunning devised fables, and that in sum he saith, our Lord Christ, and his Apostles, were cunning devisers of Fables;*

To which I say, Deceit and Falshood hath summed up the matter, and by the falseness of the account, the wickedness of the Accountant is discovered, and he is thereby manifested to be a notorious lyar, and a false accuser; but if honesty had cast up the sum, the account would have appeared otherwise. And I have already proved, That whilst you remain in that state where you stand at present, (as appears by your confession in your *Tiverton* Epistle) that all that you do, or perform in imitation of others, whilst you are not thereunto led by the Spirit of God, but your rule is without you, & abomination reigns within you, though you may call it the ordinances of Christ, or great Gospel Ordinances, yet it is but Fables and Fancies of your own devisings, and such things as Christ nor his Apostles did ever ordain or devise for you to follow or practise; and you might as well charge all the rest of your abominations and apparent iniquities, upon Christ and his Apostles, and say they were the devisers of them, as to say that Christ or his Apostles did devise those Fables, Fancies, and / imaginations which you follow, plead for, practise, and call Ordinances of Christ; For
that

that which you account the best of all your doings, is as great an abomination in the sight of the Lord, if not greater then the very worst action, or most apparent iniquity which you confess your selves to be guilty of; For the very prayers of the wicked are an abomination to the Lord; and nothing will sooner or more certainly bring desolation upon you, then the setting up of those abominations in the stead of the Worship of God, and the Ordinances of Christ; and those Exorcists who adjured the unclean spirits in the Name of Jesus, whom *Paul* preached, might as well say that our Lord Christ had devised those Exorcismes which they used, because he had commanded unclean spirits to come out of people; as you to say that Christ and his Apostles devised those Fables which you follow and plead for, and call Gospel-Ordinances, because you imagine that such things were practised in the church of Christ; for it's possible that those Exorcists were as much in the words of Christ and *Paul*, as you are; and I am sure you are as great Enemies to the life and power of Christ as they were.

And after thou hast thus wickedly and falsely accused *T.S.* and so impudently and grossly belyed him, Thou saist, *Thou must have done with Salthouse at present, and thou thinkest for ever, unless there were more truth and honesty appearing in him.*

Oh wonderful! that such a notorious lyar, and such a vile dishonest person as thou hast manifested thy self to be, (partly by thy own confession, and fully and largely proved both by thy practise, and by thy principles) should be so impudent as to accuse another for want of truth and honesty! But although thou mightest have hopes to shelter thy self, and to escape undiscovered by accusing the innocent of the same crimes whereof thy self art guilty, yet know, that thy covering is too narrow, for thy skirts are discovered, and thy shame and nakedness doth appear, and thy refuge of lyes cannot hide thee; and it had been much better for thee if thou hadst ended sooner, or that thou hadst never begun this work of darkness and wickedness, wherein thou hast so desperately hazarded the loss of thy precious soul, to satisfy thy cruel, envious, blood-thirsty desires, against the innocent Lambs of Christ; *Onely* (thou saist) *take this Interpreter with you, and T.C. his Answer.*

fewer to his Epistle, and this together, and you will find them to be a choice pair of Spectacles to help you to see into, and understand what you read in T.S. his Books.

To which I answer; The truth as asserted by T. S. in his Books, are so plain and clear as they stand, that whoever looks on them with a single eye, and a mind not stult with prejudice, may easily read them, and understand them, without an interpreter; and all who are not quite blind, and given up to believe lyes, may easily see and discover thy hypocrisie and deceit, thy railing and false accusing, thy lyes and thy confusion, without the help of a pair of Spectacles.

But although thou hast done with T.S. I have not yet done with thee, for I have yet to question thee concerning a most horrible false accusation twice charged in thy sheet of Paper, where thou saist, *Would not these men as truly judge and condemn Saints and Churches in former ages, that were subject to the like failings and passions, were it not because they knew it will not be born? Else what meant the Answer of a Preaching-quaker, in a publike meeting of them in Bristol? one presenting something concerning the Scripture to him, he answers, I came not to tell you of Paul, and Barnabas, and Timothy, the serpents of old, but we were sent to direct them to look to the light within, &c.* And thou saist, *The same person, at the same time, spake the same language of Samuel and the Prophets; and this (thou saist) thou hadst from credible testimony, who was present and heard him, and proposed to query to him, Whether he did own the Scriptures to be a rule for Christians to walk by.*

Now to this I say, The righteous Lord God of Heaven and Earth is witness for us against thee in this thing, that we the Servants of the Most High God, who are in scorn call'd *Quakers*, do from our hearts abhor and detest any such words or thoughts concerning the holy men of God, either Prophets or Apostles, as thou most falsely from thy envious heart, and slanderous tongue, hast cast upon us; and we do likewise utterly disown any such to be of us, or to have any fellowship with us, or to be permitted to speak amongst us without reproof, who should declare or hold forth any such wicked, damnable, unsound, unfavoury words, as to say that either *Paul*, or *Barnabas*

nabas, or *Timothy*, or *Samuel*, or any other of the holy Prophets or Apostles, were the Serpents of old, for of them, and of their words, we have a more high and honorable esteem; we being made partakers of the same eternal life, and have obtained like precious Faith in which they lived; and by which they obtained a good report, and have received a measure of the same Spirit by which they spoke, and from which the Scriptures of truth were given forth; and so we have the witness in our selves, of the truth of what they declared; and I do with confidence affirm, That it cannot be proved that ever any person who is distinguished from other people by the name of *Quaker*, did ever either in *Bristol*, or elsewhere, either publicly or privately speak, utter, or declare these, or any such like words; and therefore be it hereby known unto thee who art our accuser, and to all that own thee, and to all people where-soever this shall come, that thou art hereby charged and required to bring forth the Author, or Authors of this false accusation, which thou callest credible testimony, that so the whole sum of this matter may be found out, to the end that those who are guilty may be discovered, and their wickedness disclosed, that to shame they may be brought, and from them and their wickedness, all that fear God may turn away, and of them beware; and also that the innocent may be cleared, and the truth vindicated; and for this cause chiefly it was that public inquiry was made after thy Name, to the end, the truth of this matter may be known; and therefore if thou shalt refuse thus to do, then in the presence of the Lord God, upon thy own head shall this false accusation be charged, to stand for ever; and all that either own thee, or believe what thou hast said, and shall not endeavour to bring this matter to a just tryal, are not onely willing to be deceived by thee but also guilty of thy most abominable wickedness; therefore until thou hast done according to what I have said, this also shall be numbered amongst the rest of thy lyes and false accusations.

But it seems though thou hast done with *T.S.* thou hast not emptyed out all the abominable broth out of thy boiling pot, or unclean vessel, under which the fire of Envy doth continually burn; but *John Collins* must also have a part of it, something

thing to assuage thy malice, and allay thy burning heat; and although thou canst not touch him concerning any thing which he hath written, yet thou wilt assault him with a company of lyes and false accusations, which thou hast mustered up against him, which should they be severed from the rest of that which thou hast written, there would remain very little to be answered unto. But I shal not need to trace thee in all thy crooked waies and by-pathes, I having alreadie sufficientlie said thee open, and discovered thy follie, and wicked lying spirit to all who have an eie open to see thee; therefore I shall speak brieflie to some particulars, and so conclude.

Thou saist, *He confesseth he was one with you in the form of Truth.*

But where is that confession? I am sure he doth not say any such thing in that Book to which this sheet of thine is a pretended Answer, nor I think no where else; For it is a very easie matter to prove that you are neither in the form nor power of Truth, but out of both: But this he confesseth, That he was owned a Brother by you, whilst running into the same excess of riot; but since in mercie visited, he hath been hated and despitefullie used by some of you, which is not the Form of Truth to use any one despitefullie.

Thou saist, *A day will come that John Collins, and others, shall not boast of their gain in leaving you, when they shall know it to be the saddest seperation that ever they made.* And yet thou saist in the same Paper, (over, and besides all the great wickednesses, reigning abominations, and apparent iniquities, whereof you confess your selves to be guiltie in your *Tiverton*-Epistle) *Thou knowest that you are bad, and that you need purging, and more of the sense of the evil of your own hearts, and that you need a lamentation, &c.*

And wouldst thou perswade J.C. or any other, that ever they shall repent their leaving you, or repent that the Lord hath seperated them from such a companie? Verilie when ever they look back upon you, and remember the deliverance that the Lord hath wrought for them, in seperating them from amongst you, they have as much cause to rejoyce (if not more) then *Los* had when he escaped out of *Sodom*, or the *Israelites* when deli-

livered from *Egyptian* darknels and bondage.

Thou saist, *They have seperated themselves from the Law and Word of Truth.*

I say, They are seperated from a companie of hypocrites, who have cast the Law of Truth behind their backs, and have hated instruction, and rebelled against the light, following their vain imaginations, which they call Ordinances of Christ, who confels they have delighted to confels, and to word it out with the Lord; and presently forget what manner of men and women they were, and think no more on their prayers, and so have mocked God often; it is from such they are seperated: But to the Word of Truth, which is Christ the light of the World, are they turned; and his Law (which is light, which is written in the heart) have they received; and the Word (at which you stumble) is a lanthorn to their feet, and a light unto their pathes, who in times past did wander with you in dark and solitarie places, and in the valley of the shadow of death, stumbling upon the dark and barren Mountains, wandering from Mountain to Hill, after those who cryed, Lo here, and lo there; and where you are yet wandering in your vain imaginations, who knows not the Law, nor Word of Truth.

Thou saist, *If you could, or dare to lye as fast as they, you could quickly be as perfect, and as free from sin as they, &c.*

I say, Witnesse *T. Colliers* Writings, and this Sheet of thine, whether you dare to lie, or no; I verilie believe, more impudent Liars did never appear in Print; and you have attained to as great a measure of perfection in that part of your Fathers Work, (who was a Liar from the beginning, and the Father of it) as any people that ever I heard of, who pretend they plead for, and follow Ordinances of Christ: But this is not our waie of perfection or freedom from sin, it is Christ the Truth and the Light, that is our waie of perfection, and by him alone it is that we have freedom and remission of sins, & not through lying, though you make use of that waie to cover your selves in your sins; but the light hath discovered you, your bed is too short, and your covering too narrow; Your iniquities are apparent, and your abominations and transgressions cannot be hid; and the day is come wherein your refuge of lyes (unto which

which you have leaned, and into which you have fled for shelter from the stroke of truth) must be swept away.

Thou saist, *Heaven and Earth, and our own consciences doth witness, that what T.C. hath written concerning our principles, is truth.*

To which I say, That both Heaven and Earth, and the Witness of Truth in our own consciences, doth testifie against thee, that thou art a most abominable Liar, and a false Accuser; and were not thy conscience seared, thou wouldst tremble to utter such damnable lyes; but know assuredlie, that the righteous God will bring thee to judgement, where thou must give account for all thy ungodlie deeds, which thou hast ungodlie committed, and all thy hard speeches which thou hast spoken against the innocent; and for all the lies, slanders, and false accusations which thou hast (from the pride and naughtiness of thy malicious heart) uttered against them:

Thou saist, *Note this one thing, how John hath learned to abuse the Scriptures, because he saith, (speaking of Christ) When he cometh in ten thousands of his Saints.* Whereby I note, how little thou knowest of the being of Christ in his Saints, that seems to be offended with J.C. for speaking of the coming of Christ in his Saints; maist thou not as well have accused Christ and his Apostles for abusing of Scripture, for saying, *I in them; and thou in me, Joh. 17. 23. And Christ liveth in me, Gal. 2. 20. And Christ in you the hope of glory, Col. 1. 27. And Christ in you expect you be reprobates; 2 Cor. 13. 5.* And if in them, why not in ten thousands of them? But what Scripture is it that J.C. hath abused? Hath he quoted any Scripture particularly? Or doth he say, It is thus written in such a place? Or must he be limited by thy imagination, who thinks he thus speaks, because *Jnde saith, The Lord comes with ten thousands of his Saints,* as thou saist the Scripture reads it? But glory to his Name for ever, we know that he cometh in his Saints, and that he is admired in them, though you like not to hear of it, nor believe it, as T.C. affirmed at *Glasfon*, that he believed in a Christ that was in heaven, and not in the Saints; and all such reprobates who know not Jesus Christ in them, must know that the day is come, in which the Lord cometh in thousands, and ten thousands of his Saints, to execute the judgements written, and to take

take vengeance upon all ungodly sinners; for all their abominations wherewith they have provoked the Lord to jealousie; and therefore if you are not wholly given up to hardness of heart, and blindness of mind (but that there is in any of you, any tenderness or breathings after the Lord) to such I say, Heare, and give eare, and no longer harden your hearts, nor stiffen your necks, nor no longer rebel against the light, but depart from the Tents of those wicked men with whom you walk, and come out from amongst them, and be no longer partakers with them in their Sins, their reigning abominations and apparent iniquities, wherewith the Lord hath been long provoked; nor partake not with them in their vain ceremonies, and invented Will-worships, which they call Ordinances of Christ, wherewith the Lord hath been so often mocked; but prepare to meet the Lord by speedy repentance, lest his wrath break forth against you; and while ye have light, believe in the light, lest the Lord turn it into darkness, and when ye look for light, it be turned into the shadow of death, and into gross darkness: And this in love is the counsel of him vvho loves your Souls, but hates your Sins,

R. W.

POST.

(57)

P O S T S C R I P T.

Since the writing of the greatest part of this, we have received information from some of the People call'd *Anabaptists*, that *Thomas Collier* did write the said sheet of paper, and so he is the *Author* of that wickedness also, as an addition to his account, which is exceeding great, who even hastens to fill up his measure, that he may be rewarded according to his doings; and indeed I verily believe, amongst all the enemies of God who hath in this day of his Sons appearing lifted themselves as soldiers of *Gogs* army, and joyned themselves in the war with the Dragon, against the Lamb and his followers, none hath more desperately hazarded himself in the service of the prince of darkness, then this man *Thomas Collier*, who hath (as it were) set himself in the fore-front of the battel, & hath bent his tongue like his bow, for lyes, to shoot at the innocent, and yet is so impudent as to say, *If he could, or dare to lye as fast as we, he might quickly be as perfect and as free from sin as we*; when as those very Books that he hath written against, and concerning the people call'd *Quakers*, we can justly account above 150. Lyes that he hath uttered; and it is high time for all people who hitherto hath owned and followed him, to beware of him, and not to partake with him in his sins, least they also be partakers of his plagues.

R. W.

The End.